THE

# Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Vol. V., No. 22.] Registered No. M. 1304. THURSDAY APRIL 8, 1920. [Price : 2 As. Annual Subscription Rs. 6.

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The Hindu Message stands or

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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## A Vision of India.

### THE NAGALINGA FLOWER.

By K. S. Ramaswami Sastri, B.A., B.L.

What wonders of His manifest design
In thy symbolic heavenly form appear
To teach unseeing human beings here
God's mysteries through floral charms divine!
Thy six-petalle'd base doth seem the sign
Of cosmos to the vision of the seer.
Time's hooded brooding serpent doth bend here
Above in arche'd watchfulness benign.
There shines upon thy broad petalle'd base
A central golden Linga sweet and bright
Midst crimson space like God in Paradise
Surrounded by a thousand golden rays.
Which shine like praying angels on my sight
In its great glad God-seeking enterprise.

## Resolutions passed at the Dakshina Bharata Dharma Mandal Annual Conference.

1. This Conference is of opinion that the proper observance of Hindu Dharma is the only solution of our present-day social, economic and political problems, and that efforts should be made to carry on propaganda work to spread the Hindu Dharma by starting branches of the Mandal throughout the Presidency, by sending out preachers and by publishing tracts, books and periodicals.

2. Marriage being a sacrament among the Hindus and *Sajatiya* marriage being the only form of marriage approved by the *Sastras*, this Conference records its emphatic protest against the proposed Inter-caste Marriage Bill introduced by the Hon'ble Mr. V. J. Patel in the Imperial Legislative Council as it will lead to *Varnasankara* and the disappearance of the Hindu nation as such and its culture.

3. This Conference strongly condemns all inter-racial marriages which will lead to the hybridisation of the Hindu community and the spiritual basis of Hindu society and culture.

4. In consideration of the enormous increase of prices in recent years, Government should be requested to return all resumed temple lands now in their possession to the respective trustees for the better performance of the temple poojas and festivals ; or at least to make a substantial increase in the Mohini allowance.

5. This Conference is of opinion that the funds endowed for religious and charitable purposes should not be diverted to purposes other than those of the endowments and condemns the action of the trustees in diverting the Tanjore Chatram funds and the Tirupati temple funds to other purposes and emphatically protests against judicial and legislative interference by sanctioning such diversion.

6. This Conference is of opinion that the rules recently promulgated by the Government penalising caste-Hindu schools with withdrawal of recognition and grant-in-aid, should they refuse to admit Panchamas and other non-caste Hindus, cause a great hardship to such schools and will tend to retard the progress of education ; and recommends the opening of special schools for panchamas and non-caste Hindus.

7. A Committee consisting of 7 members is appointed to consider and propose at the next Conference of the Mandal measures for the promotion and consolidation of Hindu unity on Dharmic lines and on a Dharmic basis.

## The Dakshina Bharata Dharma Mandal Trichinopoly.

### FIRST ADHIVESHAN

3rd, 4th and 5th April 1920.

1st Day's Proceedings.

The Adhiveshan began with a Bhajana party going in procession round the Trichy rock in the morning. From 11 A. M. to 1 P. M. special pooja was performed in the temple of Vighnesvara at the foot of the rock. The President-elect, M. R. Ry. K. S. Ramaswami Sastrigal, Avl., B.A., B.L. Sub-Judge, Cuddapah, was then taken with temple honours from the Secretary's residence to the hundred-pillared Mantapam, where Brahmasri P. Panchapagesa Sastrigal, the Pandit attached to the Kamakoti Math at Kumbakonam, read a Srimukham from His Holiness Sri Sankaracharya and performed special Pooja in honour of Bhagavan Sri Sankara. He then delivered a speech depicting the life and work of the great Bhagavan.

The President-elect was then proposed to the chair by Mr. T. V. Swaminatha Aiyar, B.A., L.T., Secretary of the Mandal, in the absence of the President, M. R. Ry. The Hon'ble K. V. Rangaswami Aiyangar, Avl., of Kodiyalam. The proposal was seconded by Mr. N. S. Ranganatha Aiyar, B.A., B.L., Trichinopoly, and Brahmasri Pandit Rajavallabha Sastrigal of Tinnevelly.

The President then rose amidst loud cheers and delivered his Presidential Address

Lectures ware then delivered by Brahmasri Pandit Bhagavatam Mahadeva Sastrigal of Trichinopoly, Brahmasri Pandit P. Panchapakesa Sastrigal of the Kamakoti Pitha,and Brahmasri Pandit Srinivasacharya of Puthankottam, on Varnasrama Dharma, in the course of which reference was made to the most salient features of the Religion of the Aryans. Scriptural authority, the necessity for modern Hindus to study for themselves their ancient scriptures in the original Sanskrit, the supreme need of every man to attend to his svadharma, the coming down of the Lord from time to time in mortal form for protecting the Brahman (ब्राह्मणस्य रक्षणं सर्वस्य रक्षणं भवति), the falling down from the high ideals of Dharma of the entire humanity-Kali's work, the necessity of punishment for the breach of Dharma—punishment being none other than Royal अनुग्रह, and the impartiality of the Hindu Scriptures, were the points referred to in the course of the speeches. Needless to add that the speeches were all saturated with quotations from the Sanskrit books.

Mr. T. V. Swaminatha Aiyar, B.A., L.T., Secretary of the Mandal, then read the report of the Mandal for the year 1919-1920. The report was a record of great and glorious work done during the year. Blessed and encouraged by His Holiness Sri Sankaracharya of Kamakoti Pitha, the report was able to record the delivery of 24 lectures at five centres of activity, the affiliation of 8 branch societies, the grant for the year of Rs. 200 for Prachar work from the Benares Mahamandal, the reopening of the Trichinopoly Hindu Religious Union's Library and Reading Room which was long closed to the public, the securing of a local habitation, and a statement of accounts showing a receipt of Rs. 1167-9-0 and an expenditure of Rs. 1057-7-0—all in addition to their conducting an organ—the Arya Dharma. In consideration of the vastness of the opposition to Varnasrama Dharma encountered now-a-days the report should certainly be said to be a creditable record.

Mr. R. Krishnaswami Aiyar, M.A., B.L., of Tinnevelly, then read a paper in Sanskrit on "जीवयात्रा" printed copies of which were distributed to the audience.

Brahmasri Pandit Sahityaratna T. V. Srinivasacharya of Trichinopoly then delivered a lecture on Hindu Marriage Ideals.

Mr. P. K. Kalyanarama Sastrigal, B.A. of Tinnevelly then read a poem in English on the subject of Hindu Marriages.

Brahmasri Agnihotram Gopala-Desikachariar, Avl. of Kumbakonam, then delivered a speech on Dharma, in the course of which the marriage ideals of India and of alien countries were compared. The speaker condemned the Inter-caste Marriage Bill of the Hon'ble V. J. Patel as an unnecessary and mischievous invasion into the sacred precincts of the Hindu Religion and society. He also laid stress on the unwillingness of the Public Press of the country to report even the activities of the Varnasrama movement and depicted in glowing terms the extreme and imperative necessity of a powerful organ, a daily or at least a weekly for the Dakshina Bharata Dharma Mandalam.

The session was closed at 6. 30 P. M.

2nd Day's Proceedings.

The session began at 1. P. M. Brahmasri Pandit Rajavallabha Sastrigal of Tinnevelly delivered a lecture on आचार. After the speech was over, the Secretary read letters and telegrams received from the Hon'ble The Raja of Ramnad, Chidambarnatha Mudaliar of Shiyali and others expressing their inability to attend the celebration and wishing it a grand success. Mr. U. P. Krishnamacharya of Benares then delivered a spirited address on "Hindu Institutions—Marriages" in the course of which he said that marriage was not a private institution and was not the monopoly of one race or community. Social evolution was the only motive among the ancient people of India. Brahmacharya alone fitted a man or woman to enter the married state. Intermarriage either among the different castes of the same community or the different races of humanity created race confusion. Remarriage was a violation of the scientific law of monogamy. The virgin widow problem was to be solved by preventing virgin girls from becoming widows, that is by preventing mortality among young men, which aim was to be achieved by the practice of honest Brahmacharya, as ordained in the Scriptures.

Messrs. K. Narayanaswami Aiyar, B. A., B. L. T. V. Swaminatha aiyar, B. A., L. T., and R. Srinivasa aiyar, B. A., B. L., of Trichinopoly, Brahmasri Pandit P. Panchagesa Sastrigal of the Kamakoti Pitha, and Mr. P. K. Kalyanarama Sastrigal, B. A., of Tinnevelley, then spoke on the subject of Temple Reform.

Mr. Narasimhalu Naidu next delivered an address on the necessity of supporting the depressed classes, guarding against the dangers of conversions to alien faiths and establishing Hindu orphanages.

The subject of Educational Reform was then taken up. Enthusiastic speeches were made by Messrs. C. V. Vijayaraghavachariar, M.A., V. Jaya-Rama Aiyar, B. A., B. L., M. S. Nateson, U. P. Krishnamacharya, Row Sahib L. A. Rangasami Aiyar and Jambulinga Padayachi. The last speaker condemned the new spirit of Brahman-hatred now prevailing among a certain section of the Non-Brahmans and exhorted the non-Brahman classes to live up to the Brahman ideal and lead the life of the Brahman thus preparing the way to reach Brahmanhood at least in a future birth.

The sessions terminated at 7 P. M.

3rd Day's Proceedings.

The proceedings began at 1 P. M. with a lecture on "Religion" by Venkatachalam Pillai. He laid em-

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The Hindu Message

## The First Dakshina Bharata Dharma Mandal Conference.

The Presidential Address of Mr. K. S. Ramaswamy Sastri at the First Adhiveshan of the Dakshina Bharata Dharma Mandal deserves more than a passing notice not only for its wide range and deep insight but also for its clear survey of the past and present condition of Hinduism and Hindu Civilisation and for its clarity of thought, its masterly analysis of the existing evils and its suggestion of practical remedies. Mr. K. S. Ramaswami Sastri is well-known for his sound scholarship and wise judgment. He is a keen observer of affairs and keeps a grey head on green shoulders. His masterpiece therefore deserves careful study and accordingly we are printing it *in extenso* in this and in the succeeding issue for the benefit of our readers. While deploring the present cultural attack on India Mr. Sastri rightly longs for a rebirth of Indian self-consciousness and self-realisation and self-expression. He says: "India, the home of a great and ancient civilisation, the organiser of a perfect social system and political life, the perfecter of individual life and character, the home of delicate and refined chivalry, the mother of the mothers of heroes and saints, the expansive power which colonised without destroying and bore the torch of culture to light and not to burn, the home of the highest literature and art, the university of secular sciences, the treasury of wealth and the temple of philosophy and religion must wake up to a consciousness of her greatness and her mission and her future and enter the commonwealth of modern nations with the triumphant tread of a spiritual conqueror, a hero of God." Contrast this glorious picture with what obtains at present. We are full of pitiful weakness and disunion, suffering from that most fateful of inner maladies *viz.*, the sense of the hopelessness of the disease. Now-a-days we feel that western civilisation is superior to ours and that its path is the proper path of Progress. Nay worse, the present-day graduates regard themselves as superior to the great thinkers and scholars of India and regard their compendia-fed and index-stimulated brains as transcending the intellectual equipment of a Sankara, a Kalidasa or a Kamban. Are these modern delusions mere illusions or is there any truth in them? As Mr. Ramaswami Sastri pertinently asks, "In point of mutual love and service, in point of plain living and high thinking, in point of compassion for all living creatures, in point of charity and benevolence, can we place our hands on our hearts and honestly declare to ourselves and to the world that we are doing better than before?" Even as regards our illusion of social progress, for instance, the modern habits of eating and drinking in the light of aesthetic and hygenic considerations, the standard of material chastity and purity and affection, the mutual friendliness of communal groups, can we place our hands on our hearts and declare to ourselves and to the world that we are better than before? As for political progress Mr. Sastri rightly points out that our political ideal consisted of a perfect adjustment of central strength and local freedom and a perfect combination of constitutional monarchy, aristocracy and democracy under the suzerainty of Dharma whereas the instabilities and disharmonies of the modern political upheavals in the West, which we are blindly aping, needs no pointing out. These and similar overpowering illusions have to be put aside and we have to gird up our loins to build up a great and wonderful civilisation once again in our holy and beautiful and blessed motherland and to bear the lamp of our racial genius throughout the wide wide world. We must bring about a rebirth of the social consciousness without losing our spirituality of aim and endeavour, of aspiration and achievement. We must preserve and perfect our social refinements and our graces of the spirit——our 'organic shapeliness of race' to use Sir John Woodroffe's illuminating phrase. We must preserve the Bharata Dharma which includes and implies aggressive Hinduism and spiritualised socialisation.

We have no space at our disposal to deal with Mr. Sastri's masterly discussion of the burning social questions of the day. As he emphatically says "Our Dharma is our only safeguard of social existence and our only means of attainment of God and we cannot and must not and will not give it up. It is not old, effete or obsolete; it is not opposed to unity or progress or patrotism, it is not opposed to liberty, equality and fraternity; it is not opposed to the legitimate enjoyments of life; it is not opposed to justice or true democracy or sane political life and it is quite in harmony with the laws of secular and spiritual sciences."

As the esteemed President well says, we must remember that we can build nothing permanent in this blessed and beautiful land except on a religious foundation. Our religion is our richest and truest treasure and it is the golden stairway leading unto God; its steps are action devotion, concentration and wisdom. It is highly wonderful with its full store of sadhanas, its tolerant love for all other faiths, and its perpetual revelation of the Divine in the universe. Thus, he concludes, our education must have more science, more Sanskrit, more sociology, and more spirituality than now. Our religion, society, literature, and art must be vitalised and perfected. In this great work of national regeneration, our Mahamandal is bound to play a great and noble part. What does the name itself mean? The great domain of Bharata Dharma. Every part of this great domain must be equally perfect. And it is the bounden duty of each member to make it perfect.

# Social and Religious.

## Presidential Address

By K. S. Ramaswami Sastri, B.A., B.L.

I cannot state how grateful and honoured I feel to have been called upon to preside over this unique and significant and blessed celebration. Let me recall to your mind what it really means for us all. It means that our society has ceased to be inert, supine, unresisting, and lifeless and is resolved to be energetic, united, active, and progressive and to react upon the environment and the age. It means that it has become aware of its rich legacy from the past and its trusteeship to the future. It means that it has become fully aware of its dangers and its hopes, its weakness and its strength. It means that it has resolved to enter upon an era of union, of self-realisation, of aggression.

The illuminating and thrilling phrase *Aggressive Hinduism* was given to the world by the great Swami Vivekananda and raised to the dignity of a *motto* by Sister Nivedita. This aggression is neither aggression within nor against itself nor aggression against others. It is only a militancy of self-perfecting self-preservation. Sister Nivedita well says: "Instead of passivity, activity; for the standard of weakness, the standard of strength; in place of steadily-yielding defence, the ringing cheer of the invading host. Merely to change the attitude of the mind in this way is already to accomplish a revolution." Hindu refinement and Hindu strength ought to be recombined and made more dynamic than ever before. India has to be fully herself and fully modern. Indeed she can be most truly and fully modern when she is most truly and fully herself. "Only the tree that is firm rooted in its own soil" says Sister Nivedita "can offer us a perfect crown of leaf and blossom." Only then can we make our maximum contribution to the enrichment of universal culture. We have to enter the modern era not as suppliants but as conquerors by the prerogative of the spirit. In every realm of activity we have to assimilate, and not merely borrow, the modern knowledge. We must annex the new territories of knowledge but we must preserve our kingliness of spirit and our ancient territories of intellectual life. It is through the restoration of self-control (*Brahmacharya*) and renunciation (*Sanyasa*) that the great consummation is to be accomplished. Hinduism has to be aggressive outside India also, not however by the methods of proselytism but by the methods of reconciliation and illumination. Its triumphs abroad will come when each faith without India accepts its central truths and doctrines and the followers of all such faiths are intensified in their own faiths as interpreted and revealed in the light of Hinduism, when the social and political life of the world is readjusted in the light of the system of peace and co-operation and diversified unity which is the social basis of the Hindu religion, and when the whole universe is made to throb with the love of Sri Krishna.

This is the keynote that I wish to sound at the very commencement of my address and it will govern the entire spirit of my address and the proceedings of the Conference. I wish to draw your attention now to the significance of the new-born interest in sociology in the West. Sociology is the youngest but is the most important of the Western sciences. Biology blossomed into psychology which has in its turn blossomed into sociology. It has been realised that society is an organism; that social institutions have vital organic relations to one another and to the social life as a whole; that the longevity of the life of society is determined by its fund of altruism; that that race lives into the future which is prepared with deliberate prevision to sacrifice the little selfish needs of the present for the sake of the larger life and the larger needs of the future; that every race has a distinctive and special life and grace and glory of its own; and that it is by the combination of racial distinctiveness and inter-racial friendliness that we can achieve the highest enrichment of universal culture. In India these truths had been discovered and proclaimed long ago and the great task before us today is to rediscover them and reinterpret them to India and to the world. Our Mahamandal is primarily the revealer of the Hindu sociological thought and practice to the world.

In this connection we must remove from our minds an illusion that is at once the child and the tyrant of our modernity. We are all likely to confound progress and change and to characterise Eastern societies as unprogressive and unchanging, as if these two terms were one and the same. Progress is better adaptation to a plan of life. Change is adaptation to new conditions. A society that is loyal to its plan of life and is in a state of increasing loyalty to that plan is a progressive society, though as the framework of social ideals is settled it may be called unchanging in ideals. Change in the direction of immutable and supreme ideals is as much change—and certainly at least as wise change—as change in pursuit of changing ideals. Soaring towards a fixed star is as much forward movement as running after the ever-receding horizon.

I have thus shown how our movement is aggressive, socialised, and progressive. Before I proceed to deal with some of the burning social questions of the hour, I wish to deal with and dispel some of the prevalent illusions of modern India. The mischievous illusion that India was lost in transcendental dreaming and forgot the socialisation of life is not worth serious consideration or refutation. As Professor Benoy Kumar Sarkar well says: "The Hindu has no doubt always placed the transcendental in the forefront of his life's scheme, but the positive background he has never forgotten or ignored." Those who are students of Arthasastra, Sukra Niti, and Kamandakiya Niti will certainly affirm the remarkable realisation by the Hindu mind of all aspects of secular culture. Sir Monier Williams once said well: "Indeed, if I may be allowed the anachronism, the Hindus were Spinozites more than two thousand years before the existence of Spinoza; and Darwinians many centuries before Darwin; and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like evolution existed in any language of the world." As a matter of fact in our society arts and sciences were cultivated and brought to a high degree of perfection. Hindu literature and æsthetics were as remarkable for insight as for loveliness. The social amenities of life were of a high and attractive order:—Individual character was carefully attended to and was the theme of universal praise. The political system was a happy and stable combination of the best elements of constitutional monarchy, spiritual oligarchy, and wise democracy. The village and municipal institutions had both flexibility and power. Sanitation and medical aid were well attended to. Education was enabled to leaven the national mind though not exactly in the modern way. No one who reflects about all this for a moment can have the illusion that the positive side of the Hindu genius was negligible in power and poor in achievement.

In fact one of the most urgent tasks to be taken up now in the realm of thought is not merely the realisation of the positive elements in Hindu culture but the impact and influence of Hindu thought on Europe. Unless we feel great we can never act great and be great. We must feel great not because we want to live on dreams and fraternise with phantoms, but because we were great and have been great. The influence of Indian thought on the West began not merely after the study of Sanskrit by Western scholars but began long, very long before then. Indian story-telling captured the world's ears and hearts in times of which even tradition, much less history, keeps an authentic record. The fables of Pilpay amused and enlightened the nations many thousands of years ago. Buddhism went as the travelling missionary of some of the minor aspects of Hindu thought and spread it over all the world. The Moors in their European conquest spread more Indian thought than their own

faith and culture there. *Sakuntala* fired the imagination of Goethe. The great poems of Shelley and Wordsworth and the great prose writings of Carlyle and Emerson were full of faint echoes and reverberations of our spiritual thought and our interpretation of the universe. After the study of Sanskrit began in the West, a new though unperceived and unacknowledged renaissance has begun there. M. Jules De Gaultier, a French *Savant*, has compared the discovery of Indian literature and thought to the discovery and revival of classical learning in the 15th and 16th centuries. Schopenhauer declared about the Upanishads: "It is an incomparable book. It is the most profitable and the most elevating reading which is possible in the world. It has been the consolation of my life and will be the consolation of my death." The popular philosophies of to-day are all permeated by Hindu thought. Christian Science and New Thought movements bear upon their foreheads their origin and source. The inspiration for the Tolstoyan faith came from Indian idealism and renunciation. The royal reception given in the West to Vivekananda and Tagore is only the latest proof of a world-old fact.

Let no one ask hereafter, Is India Civilised? Sir John Woodroffe has laid that spectre once for all. Civilisation implies the harmony of a perfectly socialised life and the perfection of bliss of the individual spiritual life. If either element is wanting, the civilisation is only a fragmentary civilisation. If both are wanting, the civilisation is no civilisation at all, whatever its glitter of power or intellectual output or worldly possessions. Real civilisation is the realisation and revelation of God in personal and social life. Racial culture is the expression of the racial mind and soul. The present conflict of cultures must give way to the universal harmony of cultures which will itself be the harmony of ascent, the highest culture being that which expresses best God in personal and social life. Competition must be replaced by co-ordination, and strife and struggle by love and peace. The cultural attack on India will retire beaten and broken only when there is a rebirth of Indian self-consciousness and self-realisation and self-expression. India, the home of a great and ancient civilisation, the organiser of a perfect social system and political life, the perfecter of individual life and character, the home of delicate and refined chivalry, the mother of the mothers of heroes and saints, the expansive power which colonised without destroying and bore the torch of culture to light and not to burn, the home of the highest literature and art, the university of secular sciences, the treasury of wealth, and the temple of philosophy and religion must wake up to a consciousness of her greatness and her mission and her future and enter the commonwealth of modern nations with the triumphant tread of a spiritual conqueror, a hero of God.

But how do we really stand now? We are full of pitiful weakness and disunion and we are suffering from that most fatal of inner maladies—the sense of the hopelessness of the disease. Nay, we are full of pitiful illusions and delusion and hug them to our breasts as our guides, liberators, and saviours. Our modern feeling that the western civilisation is superior to ours and that the path of western civilisation is the proper path of progress is the primary delusion which is the parent of all subordinate delusions. It is due to our wrong education and each generation of badly educated men and women is a new weapon hurled at the vital points of the racial life instead of being a servant of India and a slow perfecter of the Indian life. Nay, worse, the graduates of to-day regard themselves as superior to the great thinkers and scholars of India, and regard their compendia-fed and index-stimulated brains as transcending the intellectual equipment of a Sankara, a Kalidasa, or a Kamban. Even today the cultural possessions and ideals of the despised Pandits are far higher than the mammon-worshipping and power-drunken culture of our graduates. Let me quote here Mr. Adam's remark about them and leave you to point the moral. "The modesty of their character does not consist in abjectness to a supposed or official superior, but is equally shown to each other." Education is after all a means not an end. The immediate ends are culture and service, the highest ends, God-love and God-realisation. A great Sanskrit stanza says:

मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ‘

आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः ॥

I would rather be such an ancient pandit than the proud possesser of the highest of the modern university degrees. The self-denials of the Pandit's life are more precious to the race and in the eyes of God than our masked self-indulgence. Our race had solved the problem of elementary and technical and higher education in a manner towards which we are groping today, because civilisation is often the rediscovery of discovered truths and the recommencement of old realisations. It will not be possible for me to deal in this address with all the subordinate delusions of Modern India. We believe and announce that we have achieved ethical progress. In point of mutual love and service, in point of plain living and high thinking, in point of compassion for all living creatures, in point of temperance, in point of charity and benevolency can we place our hands on our hearts and honestly declare to ourselves and to the world that we are doing better than before? What shall I say about our modern illusion of social progress: If we have regard to the reformation of habits of eating and drinking in the light of hygenic and æsthetic considerations, the standard of marital chastity and purity and affection, the mutual friendliness of communal groups, and other valuable and vital elements of real and efficient social life, can we place our hands on our hearts and declare to ourselves and to the world that we are better than before? As for political progress I do not trust myself to speak for more reasons than one. I will only point out to you the fact that our political ideal consisted of a perfect adjustment of central strength and local freedom and a perfect combination of constitutional monarchy, aristocracy, and democracy under the suzerainty of Dharma. I will not point out to you the instabilities and disharmonies of the modern political upheavels in the West. I will only warn you against making a fetish of political life.

"How small, of all that human hearts endure,
That part which kings or laws can cause or cure?"

I know that political life is the instrument—the chief instrument—by which a society can be made firmly knit and self-conscious. But there may be, and is, such a thing as the over-doing of a good thing. Herbert Spencer says well: "There has grown up quite naturally, and indeed almst inevitably among civilized peoples, an identification of freedom with the political appliances established to maintain freedom. The two are confused together in thought; or, to express the fact more correctly, they have not yet been separated in thought.......Hence, by contrast, popularly-governed nations have come to be regarded as free nations; and possession of political power by all is supposed to be the same thing as freedom. *But the assumed identity of the two is a delusion*—delusion which like many other delusions, results from confounding means with ends....... The sphere within which each may act without trespassing on the like spheres of others, cannot be intruded upon by any agency, public or private, without an equivalent loss of freedom; and it matters not whether the public agency is autocratic or democratic: the intrusion is essentially the same" (Autobiography, Vol. I, page 439). I quite realise the greatness of the modern era into which we are now privileged to enter. I only desire that we should make our entry without illusions and with clarity of thought and perfect adjustment of means to ends.

I shall now refer in passing, before proceeding to other topics, to two strong and overmastering illusions—the illusion of the transitional era and the illusion of the Time-spirit. When we point out the evils of the boasted and boastful modern era, we are told that they are inevitable in a transition state. But we

ask, Transition? Transition to where? Where did you get your occult power of prevision that enables you to say that it is transition to a better state? I am afraid that if it is transition it is transition to a worse state. Evolution is not necessarily progress but may be regress; change and movement are not necessarily ascent and progress. Marie Corelli says about the so-called transition in the West: "The blight is over all. The blight of atheism, infidelity, callousness, and indifference to honourable principle; the blight of moral cowardice, self-indulgence, vanity, and want of heart." (*Free opinions freely expressed*). The sucking whirlpools of town-life and luxury, the slow devitalisation and despiritualisation of life, the general lowering of our ancient standards of integrity, harmony, and purity—cannot be tolerated and even hugged to our bosoms because of the magical word "Transition."

The illusion of the Time-spirit is equally ridiculous and mischievous. Our people are making daily concessions out of deference to a supposed omnipotent Time-spirit. Time-spirit is now almost the rival of Sri Krishna Himself. What is this Time-spirit in reality? It is only the assumed summation of individual opinions. If these are altered, the Time-spirit at once undergoes a sudden and striking transformation. Let us not become mortally afraid of Giant Despair when our duty is to reach the *Civitas Deo*. G. K. Chesterton in his own whimsical and paradoxical way says well: "There is one metaphor of which the moderns are very fond; they are always saying 'you can't put the clock back.' The simple and obvious answer is, you can.........This is the huge modern heresy of altering the human soul to fit its conditions, instead of altering human conditions to fit the human soul."

We have, in short, to put aside our illusions and gird up our loins to build up a great and wonderful civilisation once again in our holy and beautiful and blessed motherland and to bear the lamp of our racial genius throughout the wide, wide world. We must pass from the age of deficit to the age of surplus—not the surplus born of exploitation but the surplus born of increased productivity and rational commerce. The surplus has to be more equally and equitably distributed amongst our teeming millions than heretofore. We must preserve our ancient institution of the family as the unit of society while providing for legitimate individual freedom and the interlinking of families into the great and shastraic communal groups which have been the backbone of our social life. We must bring about a rebirth of the social consciousness without losing our spirituality, of aim and endeavour, of aspiration and achievement. We must have a rebirth of literature and art, and reintroduce joy and vision into our weary and distracted life. We have in short to take possession of the modern era while preserving and perfecting our social refinements and our graces of the spirit. This is the secret of our social self-determination and our movement proclaims this to the world in clarion and confident tones.

These are the means by which we can preserve and perfect our "organic shapeliness of race"—to use Sir John Woodroffe's illuminating phrase. Mr. H. G. Wells recently described the Indian mind as 'a mind of singular richness and wonderful delicacy and gentleness." We must preserve our rich faculties of rich refinement and penetrative insight. Bharata Dharma includes and implies aggressive Hinduism and spiritualised socialisation. We want the energy of perfecting preservation, not the energy of destructive conquest. Viewed in this light our movement has a great present and a greater future. It has come after all the Western evangelisations and the local Protestant movements have spent themselves. It has come after the Ramakrishna—Vivekananda movement in the North and the Varnashrama movement in the South were initiated. It is now the great all-India movement of aggressive Hinduism and spiritualised social life and its radiant and radiated illumination and electrical energy are shining and vibrant everywhere. If we do not see and feel this, we are blind and dead indeed.

I now proceed to deal with and discuss the burning social questions of the day. Our Dharma is our only safeguard of social existence, and our only means of attainment of God, and we cannot and must not and will not give it up. It is not old or effete or obsolete, it is not opposed to unity, or progress, or patriotism; it is not opposed to liberty, equality, and fraternity; it is not opposed to the legitimate enjoyments of life; it is not opposed to justice or true democracy or sane political life; and it is quite in harmony with the laws of secular sciences and spiritual sciences. It has been propped up and preserved not merely by the Brahmins but by all the Hindu communities: Let no one who calls himself a Hindu forget that his Hindu graces and excellences are due to its gracious affection and its loving ministration. To abuse it is equivalent to parricide just as to hate a brother-Hindu is equivalent to fratricide. Its two main glories are its subordination (not suppression or rejection, mark you)—its subordination of the material to the spiritual and its blessed store of *sadhanas* (means) to God-love, God-realistion, and God-attainment.

I shall say a word now about social service, before I take up the vexed question of caste. The modern social workers are advertising their work and themselves as if social service was a new principle unknown to India till their wonderful brains discovered the same. Let us not swallow with credulous natures this undiluted falsehood. Social service existed in pronounced forms before, in the past great ages of India's life. A great stanza says:

अष्टादशपुराणानां सारसारं समुद्धृतम् ।
परोपकारः पुण्याय पापाय परपडिनम् ॥

Manu has declared: मैत्री ब्राह्मण उच्यते। The Lord has taught us in the Gita.

आत्मौपम्येन सर्वत्र समं पश्यति सोऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

Our pial schools linked up all classes and diffused universal primary education. Our Puranic expositions in almost street after street were the best means of diffusion of ethical and spiritual ideals. They were also the best means of real unity of feeling. I have seen them—dwindling and disminishing and disappearing though they are to-day--attended by women as well as by men and by all classes and castes animated by the most efficient of unifying forces— true unity of feeling in and through God. Our charity was universal inspired by affection, full of the blessedness of personal attention, and as much in relation to the other world as to this world. It obviated the necessity of rigid and wooden and artificial poor relief works and charity organisations. Our hereditary guilds provided the necessary apprenticeship careers wherein was learnt not merely technical knowledge but habits of service and discipline and brotherhood. Our street dramas and the popular stage brought joy and knowledge by visual representation. Our *bhajana* parties and *Sankirthana* associations, our festivals and pilgrimages, and our ascetics (sanyasis) brought religion equally near to our doors and our hearts. Our family arrangements and ideals provided not mere nurses trained in professional ministration but nurses trained in professional help and healing love. If all this be not social service, I do not know what social service means. By all means let us add the new forms of social service also. But what folly is it that inspires us to despise the older forms of social service and to allow them to fall into ill-deserved neglect and even go the length of affirming with ignorant cocksureness that social service was unknown in ancient India? I cannot but view with grave disapprobation and reprobation the ideals of service which looks with one eye at slums and the other eye at newspapers, which has a lofty supercilious scorn for the older forms of service, which will not care to start Sanskrit schools or bhajana parties but wish to westernise and materialise everything, and which have only one element of certainty about them the certainty of self-advertisement and self-glorification. Remember that only by Sanskrit being the national

religious language and Hindi being the national secular lingua franca we can reattain true national unity, and that true national social service consists in intensifying and not in weakening the Hindu social and religious consciousness.

I shall now take up our much-abused caste system. It is now loudly proclaimed that the caste system has divided Hindu society into water-tight compartments, that it has spoiled free and genuine and hearty social intercourse by prohibiting inter-dining and intermarriage, and that it is a foe of social unity, economic progress, and political co-operation and is hence an obstacle in the path of national progress and national uplift. I ask, is there, anything inherently incompatible between the fundamental religious basis and communal organisation of the caste system, and the modern conception of a political society organised on a territorial basis and allowing freedom of individual action, freedom of professional choice, and fluidity of social levels? No, decidedly not. We must remember that social organisation means a limitation of freedom of individual action. Each society prescribes this limitation having regard to the ultimate aims and ends of human life as conceived by it. Our conception of Dharma is only this but with a wider sphere of application and a diviner sanction. Where is the inherent incompatibility between a territorial political basis of social life and its communal religious basis? The two aspects of the national consciousness have no more antagonism than the love of the larger group known as the joint family and the love of husband and wife are antagonistic to each other. The imaginary opposition of the two is due to a non-realisation of the separate application and appeal of both in relation to the racial self-consciousness and self-expression. The indictment about life in water-tight compartments is based on mere worship of catchwords and shibboleths. No one knows exactly what it means but yet every one glibly uses it. There are no water-tight or air-tight or ether-tight compartments anywhere in our society. This charge and the charge that free and genuine and hearty social intercourse have been spoiled by the prohibition of interdining and intermarriage are due to the modern irrational attention to the lower centres of life as opposed to the ancient rational attention to the higher centres of life. Now-a-days men and women long more for interdining and intermarriage than for inter-thought and inter-worship. The interdining and intermarrying races of Europe have recently demonstrated to the world the resultant unity. The caste system as it was designed to be and as it was organised is the best guarantee of peace and unity and co-operation and economic efficiency and is not at all an obstacle to political unity and progress.

The minor unities of human communities are only educative means to enable the human soul to recognise and realise the infinite unity of God. Each race has got its own social composition and social organisation for the sake of efficient socialised life and for the sake of disciplining the individual to realise the Supreme. The Greek conception of liberty, the Roman conception of order, the mediaeval conception of universal unity, the modern conceptions of nationality and imperialism—are all great summations of racial life. The great summation of our racial life is expressed in the term *Dharma* which expresses at once social solidarity, individual perfecting, and realisation of God's purpose on earth.

Prenatal actions and tendencies determine our birth and work. *Dharma*, as the Hindu race has conceived it, has two great and vital characteristics,—that it is eternal and that it is graduated according to birth which is the resultant of actions and tendencies in previous births. It is illogical to say that *Dharma* cannot be eternal and must be a matter of perception or inference, because the soul which is to attain salvation through the means of Dharma and God who is the goal to be attained through such means are both eternal and are not objects of sense-perception and inference. Diversity of *Dharma* does not connote any notions of superiority or inferiority. Differentiation is not difference. Duty has to blossom into love and love has to become the fruit of realisation. The duties differ as the trunks differ. But the blossoms are similar in beauty and in fragrance and the fruits are identical to the taste. Each man has to hasten to place the burden of his work at the lotus feet of the Lord and look at the infinite beauty and love beaming from His face and live for ever in the light of His love and grace. What inclinations can we have in this all too-brief human embodiment to wrangle over duties, and worse than that, to wrangle over privileges?

Why has the Indian genius been more tolerant to unbelief than to breach of duty, we may very well ask. In the West the word 'religion' is primarily used to denote a creed. But in India it is conduct and character rather than a creed. Fluctuations in conduct spoil all chances of individual discipline and social self-preservation but fluctuations of belief do not lead to socia catastrophes and the restoration of equilibrium is as easy as was its disturbance.

If you are going to abolish eastern castes, you must tell us what you are going to replace it with and how you are going to reorganise society. The basis of the Indian caste system is love; its ideal is unity; and its method is co-operation. The basis of the western class system is strife; its ideal is exploitation; and its method is competition. Is it wise to exchange the Indian castes for the Western classes? Which is better—the Western classes based on wealth and competition or the Indian castes based on co-operation and on a sense of God's commandments.

The economic indictment against the caste system is as untenable as the other indictments. The Western communities are feeling their way towards the organisation of hereditary guilds and the guild-state. The economic basis of our society was the taking from each according to his capacity and giving to each according to his needs. Much of the confusion of ideas about this matter is due to the mixing up of *Dharmas* and *Vrittis* In each caste the energetic and highly-endowed individuals were never denied their chances of national service but the communal groups otherwise kept the even tenour of their non-competitive life.

Nor was the caste system opposed to true democracy. It was a case of aristocracy of birth which was at the time a democracy of service. As the *Dharma* of each community was regarded as a form of worship of God and as all forms of genuine work are equally dear in His eyes, the brand of inferiority was never seen or felt anywhere, because where the Supreme is how could there be inferiority?

It was further taught that the special *Dharmas* (*Visesha Dharmas*) were to be performed simultaneously with the general *Dharmas* (*Samanya Dharmas*). The latter are love, patience, absence of jealousy, purity, refraining from overstraining, auspiciousness, self-reverence and dispassion (दया सर्वभूतेषु क्षान्तिरनसूया शौचमनायासो मङ्गलमकार्पण्यमस्पृहेति। One who is wanting in these is still only a candidate for humanity. He who is wanting them is not a man. What is the good of his merely attending to Visesha Dharmas when he has not even attained to the status of manhood by his loyalty to the *Samanyadharmas*? His performance of *Visesha Dharmas* is merely like the talk of a parrot. The fact is that each one of the four Hindu castes has more *Visesha Dharmas* than the rest of humanity while it has to do all the ordinary duties, and possess the ordinary refinements, of human life. Among the four castes themselves, the higher the caste, the more onerous the *Visesha Dharmas*. But the same fruit is attained by all. The *Visesha Dharmas* only provide us with additional means of self-discipline and self-realisation. The man of insufficient means intensified by faith may achieve more than the man of sufficient means hindered and unmanned by unfaith. But defection from *Visesha Dharma* is a potent cause of devitalisation and despiritualisation and no caste and no individual can be guilty of it and yet get a favourable verdict at the judgment-seat of God.

*(To be continued.)*

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# Literary and Educational.

## The Brahmin Past and Present.

By Pandit P. K. Kalyanarama Sastri B. A.

O Brahmin! What a somersault
Hast thou performed in thy revolt
Against the hoary traditions
Best suited to the conditions
Of thy thrice-blessed land whose sod
The Lord as man so often trod ?
We wonder at thy breathless fall
Which makes the Devils' Cap look small.
Time was when thou didst weild a power
Which kings and emperors had never.
Thy thoughts enabled thee to soar
The topmost heights of Vedic lore.
Thy words could build the worlds anew
Or hide them ever from the view.
Thy deeds did make and unmake things
Thy wisdom shaped the laws of kings.
Thy hermitage so poorly built
With scarce a wall or window gilt
With nature and her elements
Alone to serve as battlements
Was yet the strongest citadel
That sheltered e'en the Gods that fell.
All joy and peace there reigned supreme
Hatreds and wars were then a dream,
The whole creation was thy charge
Where happ'ness always loomed so large
In thy heavenly eyes whose light
Did pour nothing but pure delight.
The smallest and the meanest worm
Had thy affection kind and warm,
Oh! What a glory hallowed thee
When thou didst meditate so free
Sitting under the shade of trees
On Him that made these lands and seas,
Thy penance long and deep did make
The very Gods to come and stake
Their all for obtaining thy grace
Which left them safely in their place.

Now where art thou? Where fled the sacred fame
That stood wedded to thy name ?
Why art thou hissed and hooted bold ?
How is it thou hast lost thy hold
On all the lesser stars that shone
In thy good light for ages gone ?
Why do they love to break away
From thee and go an opposite way ?
Why do they vow to do thee wrong
By methods foul and seeming strong ?
Why are thy holy books misread
From cheap translations badly spread ?
Why doest thou stand with folded hands
When havoc rends thy lovely lands ?
Where is thy virtue which had grown
The seeds of peace and good-will known
For their rich fruits of harmony
Enjoyed for long by so many ?
Where is thy ardour and thy zeal
With which thou didst perfectly seal
All cares and conflicts leading men
To endless births beyond their ken.
How comes it that the Supreme Self
That placed thee high above Himself
Hath hurled thee mercilessly down
Into the *Asuric* godown
Wherein eternal darkness reigns
Whose density would dark thy brains,
Whose horrors thou couldst not prevent
Unless thou doest ere long repent ?

The answer is not far to seek
It is thy faults that made thee weak.
It is thy sins that now begin
Searchingly in thy hearts to din.
Thou mak'st a friend or foe of thee
By will controlled or loosened free
Thou canst not soar the nettle down
And pluck from it the rose when grown

Thou hast, fond Brahmin! bidden fare
To thy characteristics rare
Which made the whole creation move
Towards thee with shaken love.
The ways and means which made thee great
Are shunned by thee with causeless hate.
Thy truth is gone and thou wilt lie
As suits the rhymer, for a pie.
Thy love is turned to hatred wrong
Towards the Vedic orders strong.
Thy splendour which did dim the suns
Hath lost its light and its essence.
Thy calmness hath been sacrificed
To schemes of ambitions despised
Thou worshippest the senseless gold
And not thy Gods or parents old.
Thou spurnest at all the customs neat
Which made thy hearths and homes so sweet.
The *Smritis* of thy Rishis great
Thou lay'st aside as out of date
The *Sastras* find an enemy sworn
In thee whose freaks would have them torn.
The Vedas thou wouldst interpret
So as to fit Perversion's wit.
And if they warrant not thy views
Then sure thou wouldst their worth abuse.

Forgetful of thy watchful Gods
Thou spend'st thy days and nights with bawds
Whose wiles and guiles would thrust thee down
Into the Hellish fires brown.
Thou canst not see that thy error
Will be a source of much terror
To generations yet unborn
Who would thy name with justice scorn.
Thou canst not feel the pains intense
Which waste the limbs and dim the sense
Of thy relations far and near
And friends than whom nought else is dear.
Where shall it end, thy turn fierce
From good to bad and bad to worse
If thou doest not with wisdom beat
From ruin's fields a quick retreat ?

Discarding thoughtlessly thine own
Heavenly rules of conduct known
And losing faith in laws revealed
In which no flaws are found concealed
Thou hast recourse to man-made ways
Entangled in a hopeless maze.
And cheap importing foreign thoughts
Repugnant to the native hearts
Thou striv'st thy best to plant them where
They could not grow with all thy care.
Thou seek'st thy light where darkness reigns
Which blinds thine eyes with endles pains.
Thy sponsers are the selfish pests
Whom all morality detests.
Thy models are the mean that rise
By insulting their brethren wise.
Thy temples are the dining halls
Where spirits help thy dance in balls
Greek to thee is Sanskrit sure
Where knowledge true is hid secure,

As whims and caprices dictate
Thou want'st to form thy new estate.
In this Utopia should shine
Many an innovation thine.
All transgressions are here reforms
Which sure would work a world of harms.

Retrogressions are progress here
And discomfitures success dear.
Cautiousness is a mean excess
Which blocks the ways of free access.
Consistency is freedom lost
And faith is folly unsurpassed.
Obedience is slavery
And all defiance bravery.
Hypocracy is Wisdom gained
And sycophancy skill refined.
Religion is a worthless fuss
And God at best a clever guess.
With these fine maxims for a guide
Thou rushest forth roughshod to ride
O'er all thy country's systems best
That have for ages stood their test.
Thy boys and girls are sent to schools
Where they do learn these brilliant rules,
They roam at will, do what they like,
They need not care for thy dislike.
What if they drink and senseless lie
There on the road before thine eye?
Thy many bills of mushroom growth
Which wisdom and foresight must loathe
Would yeild results the most morbid
Yet known to man :—which God forbid.
Thou hast an age of consent passed
Which one without such consent crossed
With marriage after puberty
Thy girls should win their liberty.
If it should be e'en then delayed
Why then, she need not be dismayed.
Her pregnancy will be no bar,
A bill will come and save her scar.
When post-one-child-or-two marriage
Fits in well with the growing age
One cares a jot for miscomings
Resulting from such shortcomings.
Oh sanctity of Marriage high!
Take to thy wings and quickly fly
From Earth as did *Vibhishana*
From that accursed *Ravana.*
This world hath grown too hot for thee
To live and move and wander free
It wants to inter Chastity
With its bed-fellow Purity
In that crevice obscurity
With caution and security
By inter-marriages abroad
In all their combinations broad
Now inter-caste, now inter-race
And then an inter-casteless craze
Evolving fast for eyes to feast
An inter-married man and beast.
Lending thy hand to lift the low
Thou goest down and down below
Until thou art so firmly caught
In they meshes of mischiefs wrought
The rough spirits that thou doest raise
Will soon in rebellion rise
Against thy rules and orders sweet
To make Destruction's work complete
The low may go above and thrive
Employing thee, their cars to drive
And seated in a hall of State
They may, to thee, their terms dictate,
But what of that to thee, my friend!
Whose gains, in losses, meet their end?
What hast thou done? And what became
Of thy Brahmanyam worth the name?
Where are the distinguishing marks
Which keep alive thy Brahmin sparks?
Tearing them all to hopeless shreds?
How dar'st thou wear the sacred threads?
How could the world thy faults excuse
When thou doest constantly abuse
Thy self by saying that thou art
A Brahmin—yet, and make it start.
It cannot be that thou art glad
Of this thy feat which makes us sad.
It cannot be that thou art blind
To feelings that would choke thy mind.
It cannot be that heartily
Thou breakst thy ties of family
Though thou wouldst try to work away
Thy sighs and tears in a way
These be some of the arguments
Which validate thy preferments.
"Thy father hath his forehead hung
At seeing thee thus from him wrung."
"No loss at all. For one can find
Fathers in every school refined."
"Thy mother there be wails thy change
In dress and food and manners strange"
"Ne'er mind. There are mothers enough
In matrons made of lighter stuff."
"Thy brother there pineth in shame
And despondency wastes his frame."
"What if? Brothers are wondrous cheap
They swarm the huts and caurus deep."
"Thy darling wife regrets her life
And plans to end her mental strife."
"'Tis good the world is wide indeed
For my selection and my greed."
"Public opinion laughs at thee
As with thy views it couldnt agree."
"Perdition: Where hath it the right
To pry into my affairs tight?"
"Religion would abandon thee
And make thee from its precincts flee."
"Tush man what hath it yet to do
With me who holds it all untrue?
I'm not a whit afraid of these.
Let once for all their mischiefs cease.
The Motor cars shall make me hie
In haste from all their hue and cry
The swiftest ship shall hide my shames
Beneath the waters of the Thames.
The æroplane shall make me cross
All hardships and misfortunes dross.
If even then my spirits droop
With spirits bought I'll them recoup."
Poorly consoling thus, thou may'st
Go far and thy energies waste,
In search of some millennium
Fancied within thy cranium
Until thy fortitude and strength
Have full run out their measured length.
But then when all thy wantonness
Hath spent itself in its fulness
When thou art wearied of the race
Which penned thy legs and searched thy face
And when thou calmly ponder'st o'er
The wasteful deeds which more and more
Estranged thee from thy kith and kin
Only to lose and not to win,
Well, then across thine eyes will flash
Thy folly that deserved the lash
In all its ugly nakedness
That spoilt all thy sacredness.
It may be then too late perhaps
To mend or end thy life's mishaps.
Too weak thou may'st be then also!
To make amends for all thy loss.
Too weak and feeble to retrace
Thy steps with any show of grace.
Therefore, O Brahmin! be advised
And have thine ideas revised
In time so that thou mayst not lose
Thy chance to be again of use

To thy self and to those that pray
For thy redemption night and day.
While other castes do keep intact
Their growing seeds of race with tact
And while they all appropriate
A Brahmin name to look as great
Why doest thou Brahmin! fume and fret
And thy exalted birth regret?
Why dine with diverse castes and creeds
Aping their manners and their deeds?
They think they lose their harmony
If thou art in their company.
They do not want thy proffered aid
And plot to have thy mission stayed
Thy condescension makes them scoff
At thy pretensions with a laugh
With an inward chuckle they decide
To work thy fall in all thy pride—
Pray pause awhile and sit to think
How best thou couldst preserve thy link
With all the sages of thy land
From whom thy line proceeded grand.
Thy Brahmanyam is not a thing
Which up, at will, will quickly spring.
It is a precious, precious boon
Granted to thee perchance too soon.
Many a birth must have elapsed
Before by God's good grace thou passed
Into the holy Brahmin form
That hath its own eternal charm.
Visvamitra for ages long
With his determination strong
Did make *Tapas* to get this same
Which thy aversion puts to shame
A spark of brahmanyam did spare
A robber chief in days of yore
As it began to badly scorch
The throat as with a burning torch
Of God Garuda who did mean
To eat him up with hunger green.
Wherefore Oh Brahmins! don't despair
That thy domains are past repair
When thou repentest thy sins are washed
And all thy griefs aside are dashed
And casting off thy borrowed wings
Whose use, from thee, thy beauty, wrings
Thou canst once more splendidly shine
In thy refulgent *Tejas* fine.
The Lord is there to forgive all
Thy misdemeanours great and small.
The Gayatri performed with care
Shall make thee pure beyond compare
The Gita will put soon to rout
Many a thought-perplexing doubt
The great Ramayana will teach
The ideals a man should reach
The Mahabharata will sure
To thee, all knowledge sound, ensure
The Sastras good will make thee learn
The rules of conduct which govern
Thy life in all its phases rich
To make it run without a hitch.
The Vedas kind will make thee see
The Lord Himself that lives in thee
These are the Lord's commandments high
Which thou shouldst keep before thine eye
If thou earnestly lik'st to gain
Thy supremacy once again
Speak bold the Truth and speak it kind
And ne'er forswear it e'en in mind.
Hold on aloft thy Dharma's flag
And far behind let vices lag
Let thy compassion freely flow
Towards all beings high and low
By all means make the fallen rise
And deserve well their grateful praise
But do not stoop o'ermuch and break
Thy backbone and thy wits forsake.
Thy *Gurus* seek in Brahmins pure
Whom earthly prospect ne'er allure.
Respect them as thy Gods on earth
And learn from them all things of worth
Thy parents are thy foremost Gods
And thou and thine their faithful wards.
No right hast thou to question their
Authority o'er thee for e'er.
Despite his daily cruelty
A butcher by his loyalty
To his fond parents, rose to be
A seer great in history.
Drink at the wells of wisdom deep
And safe thy Brahmacharya keep.
Look at the looking glass and see
If cropping heads from blame are free
Look at the beauty of thy face
When forehead marks are there in place
Think of the world of good they work
The *sadacharas*, thou doest shirk.
Perform thy daily *yagnas* five
And their benefits well derive.
Keep up the cycle of the worlds
By clinging to its *Dharmic* folds.
Doing thy duties then and there
To God, to man and to thy self fair
If thou woudst have thy genius
Unique and homogeneous
If the wouldst have thy virility
A proof to all sterility
If thou wouldst have the ability
Preserved in all its nobility
And if thou wantst to have thy line
Increased by nature's aid divine
Keeping its pristine dignity
Intact through all eternity
Then thou shouldst wed within the fold
Of thy Brahmanic circle old
And wed according to the strict
Time-honoured God-ordained edict.
Love thou the girl whom thou doest wed
And wait until she comes to bed
In innocence and purity
Which honor her virginity.
Her company is not for lust
Nor even for thy pleasures best
It is to make thee safely reach
Thy goal which all the Vedas preach
Thy Dharma, by her help doth shine
And love by her is made divine
Thy wealth is spent in virtues ways
Lorded by her with queenly grace.
Just as a milch-cow owned in health
Doth give the milk and ghee and wealth
E'en so thy *Dharmapatni* sure
Secures for thee thy Dharma pure
Thy Artha good and Kama right
Which blending brings thy bliss in sight.
Begetting sons and daughters wise
Whose merits make them quickly rise
And they in turn getting issues
From whom thy ceaseless line ensues
Which reproduces her and thee
Exact in forms and features free.
You two would have you multiplied
A thousandfold with nature's aid
Thy Dharmas handed down will stay
With them for e'er without decay.
Thy maidens need not dance in pairs,
Attend the dramas or the fairs.
They need not show their valued wares
Where scandal lurks all unawares,

Their Beauty is no coin round
From place to place to go around
No Torquin needs look at their face
And thus profane their lovely grace,
They are the pillars of this land
Which but for them would lose its stand
Let them not lose their bashfulness
Which lost would lead to shamelessness.
Help joyously the needy poor,
Let them not tarry at thy door,
They come wishing thee health and wealth
'Tis sin to make them live by stealth.
Thy food is for the hungered first
No matter, bad or worse or worst
Pity and charity are twins
Whose care for thee, thy happ'ness wins.
Let Dharma thine go hand in hand
With artha good and kama grand
And let their useful influence
Meet at the sacred confluence
Of thoughts and words and deeds which thence
Towards character's Kashi runs
To wash His Lotus-feet with their
Devotion's waters bright and fair:—
His feet whose thought removes thy ills
And thy fiercest fears stills
The feet whose magic touch did cure
Ahalya of her sins impure
The feet from which the Ganges rose
Which o'er the three worlds grandly flows
The feet which measured with a guide
The universe so big and wide
The feet which all the seers seek
And which protects the helpless weak
And which shall safely waft thee o'er
This deep samsara's ocean sure
Let all the world profit by thy
Precepts and thy examples high
As by these rich and running rhymes
Which chime so well with these good times
May Srinivasa make thee feel
The love with which we chose to steal
Some leisure for writing thus much
In honour of thy birthright rich
Now come my readers, come and stay
With bowed heads while we do pray
To Him who made us gladly write
These humble lines with such delight
May He, the cloud Sri Krishna pour
His sacred Mercy's waters o'er
This sin-dried earth and drench it deep
Making it lasting greenness keep,
And may it yield enough of ease
And happiness and blessed peace.
May all our thoughts cling fast to him
And in His floods of glory swim.
Amen.


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*Continued from page 382*

phasis on the harmony between internal professions and external actions and said that no Varna need arrogate to itself any superiority merely based on birth.

After the lecture was over, few questions on some problemes of Dharma were put by him to the President which were fully answered with scriptural authorities.

Mr. Narasimhalu Naidu then delivered a speech on the local Hindu Orphange—Its management and its work.

Mr. N. S. Venkatarama Aiyar of Kumbakonam next recited certain Tamil stanzas.

Lectures were delivered then on Bhakti, Prapatti, and Atma Vidya by Brahmasri O. S. Visvanatha Ghanapatigal of Puthur, Shiyali, Mr. A. V Gopalacharya, M.A., B.L. of Trichinopoly and Brahmasri Pandit Rajavallabha Sastrigal of Tinnevelly respectively.

The little boys of the local Hindu Orphanage who were present then sang songs from the Thevaram; and the girls of the Hindu Religious Union also sang Sanskrit songs. Brahmasri Pandit P. Panchapagesa Sastrigal then recited some Sanskrit slokas specially composed by him in honour of the Adhiveshan.

Speeches were then made by Mr. R. Krishnaswamy Aiyar, M. A., B. L., of Tinnevelly, Mr. U. P. Krishnamacharya of Benares and Mr. T. K. Balasubrahmanya Aiyar, B. A., of Srirangam on the subject of Legislative interference with Hindu Religion and society.

A Council of about 50 members consisting of a President, 10 Vice-Presidents, 7 Secretaries and 32 members was then elected to manage the affairs of the Mandal during the coming year.

The proceedings terminated at 7 P. M. with the Chairman's concluding speech and the carrying *nem con* of the Resolutions, the garlanding of the President and the vote of thanks proposed by Messrs. T. K. Balasubrahmanya Aiyar, B.A., Rao Saheb L.A. Rangawami Aiyar and P. K. Kalyanarama Sastri, B.A.


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1. "Sri Sankaracharya and the specialities of his doctrine" by Professor K. Sundararama Iyer M.A.
2. "Sri Sankara and Mandanamisra" by R. Krishnasami Iyer M.A., B.L.
3. "The place of Bhakti in Sankara's Vedanta" by K. S. Ramaswami Sastrigal B.A., B.L.
4. "The place of Maya according to Sankara's doctrine" by R. Krishnasami Sastri B.A.
5. "Sankara's Advaita in relation to other Vedanta systems" by K. G. Natesa Sastri. Vaidya Visarada.
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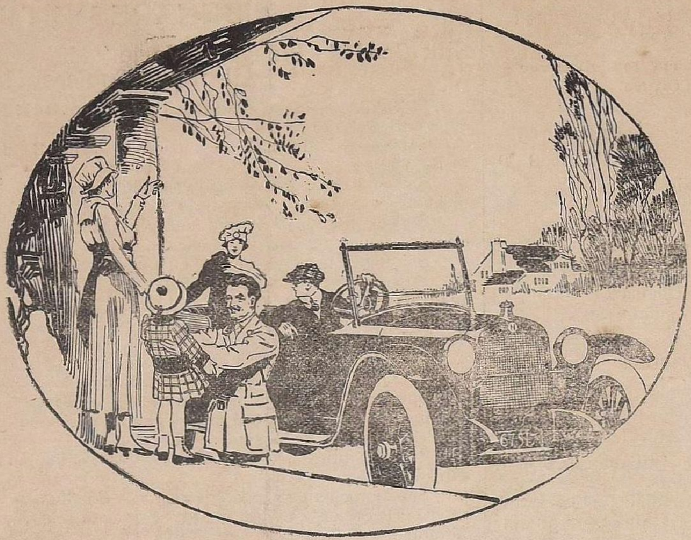

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